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By James Porter



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For the first one hundred years
of the existence of the church in Hatfield,
there are no records of the church separate
from the records of the town.

The effort is now made to gather from
the town records, and, to some extent, from
other sources, the material which will partly
supply the lack of church records, with the
following result.

Hatfield,

March 1892.

When "liberty" was given "by the Honored General Court" to a colony from Connecticut to "inhabit in Connecticut", now Hadley, "or elsewhere on the Connecticut river", the committee ordered to establish the limits of the town. "thought good to lay out the bounds on both ~~both~~ sides of said river."

Those living upon the west side, now Hartford, found the river so great an "obstacle" ^{to} their attendance "on God's ordinances upon the other side of the river", that they early began to hold meetings, called "side meetings", to secure better religious privileges and the following record appears.

At a side meeting, November 6, 1668. the side hath chosen as a committee John Cowles sen. Isaac Graves and Daniel White, for to provide a place for the being of a minister in this winter, as also to take care for his comfortable maintenance during that time.

Samuel Bolden,
Nathanial Dickinson.

At the same meeting the first steps were taken toward building a meetinghouse.

At a side meeting, Nov 21, 1668, the side hath chosen Thomas Meekins sen. and John Cowles sen, William Allis and Isaac Graves to take the best counsel they can with convenience of any that may be able to give advice or be helpful to them in proceeding of a minister in the behalf of the side; Thomas Meekins and John Cowles being chosen to go to such a man, or if need require to such men as they themselves, with the advice of others, shall think may be suitable to dispense the word of God to us for the present, in order to his farther settlement amongst us, if he and we do so agree, and to provide such a man if they can.

Samuel Belden

Abraham Dickinson.

Feb. 16. 1668-9. A rate was laid for a meeting house. These double dates appear because until 1752, the legal year began the 25 of March, making Jan. Feb. & Mar. the last months in the old year, rather than the first months in the new. To make the dates correspond to our method, take the last date. 1669, etc.

Jan. 22, 1668-9. It was voted and agreed that Thomas Meekins sen and Samuel Belden should have full power to draw up any paper in the behalf of the side respecting the procuring of a minister according as they shall see meet, being advised by such as shall be able to give advice in that work, during the journey they are now to perform in the behalf of the side.

At a side meeting, May 17, 1669 it was unanimously manifest by all the persons then present that they were willing to call Mr. Atterton to the work of the ministry, and farther it was declared that the Committee chosen Nov. 21, 1668—Mr Thomas Meekins sen, William Allis, John Cowles sen and Isaac Graves should treat with him about the same to see see if he will settle amongst us ~~xxxxx~~ in that work; and for his encouragement the ~~xxxxx~~, it was also manifest that the side would allow Fifty pounds per year for his maintenance.

* wanting
in the records

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Jan. 5, 1669-70 "a rate was laid for Mr. Atterton."

At a meeting, August 8th 1670 - "The town of Hatfield hath granted to allow to Mr. Hope Atterton sixty £ per year during his work in the ministry amongst us, provided they are free from providing wood for his firing."

October 31, 1670, a vote was passed to build a house for Mr. Atterton.

Nov. 25, 1670, "Mr. Hope Atterton having had a call by the town of Hatfield to the work of the ministry amongst us, and he now having accepted of the call to settle amongst us in that work, the town of Hatfield hath thereupon given and granted to him all the meadow allotment that was formerly granted to Lieutenant Bull, together with the plain belonging to the said allotment; and also a house lot containing eight acres; and further that they will build him a sufficient dwelling house; and also, to give sixty pound per year during his work in the ministry, to be paid in manner following, viz-

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two thirds in good merchantable wheat, and
one third in poth: he abiding in the work
of the ministry amongst us till his death,
all the land aforesaid is given to him with
the house: to him to his heirs and successors,
to have and to hold forever being freed from
all charges past: but if he shall see God calling
him from us, and he do remove from us before
his death, then ^{he} to return to the town sixteen pound
for purchase, and all the charges for building and
what charges so ever the town shall hereafter expend
upon the land, except for the accomplishing of the
breaking up of ten acres of land, and also to
make the first tender of the sale of the land to
the town; and if he continues with us till his
death, then this to be his and his heirs and
successors before expressed: but if ⁱⁿ the payment
of the sixty pound per year aforesaid, our crops
fall so far short as that we cannot pay in kind,
then we do engage to pay him in the next best pay
we have, and also that if God shall enable us
and his need do require, that then we will allow
him more."

January 13, 1670-71. "The town considering of the great and weightiness of the work they have hitherto by the help of God been endeavoring after, viz the setting up of Gods ordinances amongst us, and having by the goodness of God been carried in our desires that way so far as we are, do think it our duty to undertake the gathering of a church in this place, and in preparation to that work, have appointed the ~~twenty first day~~ of this instatt February - (should doubtless be January) to be kept a day of humiliation to seek the Lord for his help and guidance in a work of so great concernment; and do give liberty to as many of the town as do desire to be present upon that day."

Jan. 26, 1670-71. "The inhabitants of Hatfield now present at a meeting do unanimously consent that the choice of such as shall begin a church in this place shall be attempted amongst ourselves: we have also manifested that they were willing that Mr. Atterton and all the members of other churches that are inhabitants in this place shall be the persons that shall first begin in the

gathering of a church here in this place, and have also further manifested that they were willing to have the full power of choosing three persons more to make up the number of nine to join in the aforesaid work, into the hands of the persons aforesaid, viz. Mr Atterton and the persons aforesaid."

Feb. 15, 1670-71. The people were assigned their seats in the new meetinghouse by the Selectmen - where each must sit.

Then in the town records there appear several votes pertaining to Mr. Atterton's house, and rates were also laid for his support.

The records of the town for the next four years are lost, but from other sources something more is gained relative to Mr. Atterton.

The following document was kindly furnished Mr. J. S. Hubbard by J. R. Turnbull, Esq. of Northampton last year, and by the courtesy of Mr. Hubbard, is copied into these records. Mr. Atterton's account of his escape from the Indians at Turners Falls is valuable and explains itself. The originals are among the Judd Manuscripts.

Document, and correspondence.

Mr. Judd

I enclose you a correct copy of the Rev.
Hope Atterton's letter I mentioned &c. &c.
Hoping it may be of value to your purpose.
I remain

Yours truly,

Henry R. Stiles, M. D.

New York, No. 1 Wall Street.

Sept 19 / 57

Extract from a letter of "Stephen Williams, Longmeadow"
dated June 8, 1781, which accompanied the above letter
addressed to President Stiles.

"In looking over my papers I found a
copy of a paper left by the Rev. Mr. Hope Atterton, the
first minister of Hatfield, who was ordained May 10,
1670. This Mr. Atterton went out with the forces
(commanded by Captain Turner, Captain of the garrison
soldiers, and Capt. Holyoke of the county militia) against
the Indians at the Falls above Deerfield in May 1676. In
the fight upon their retreat Mr. Atterton was un-
wounded and separated from the company, wandered

wandered in the woods some days and then got into Hadley which is on the east side of the Connecticut River. But the fight was on the west side. Mr. Cotton gave account that he had offered to surrender himself to the enemy but they would not receive him. Many people were not willing to give credit to his account, suggesting that he was beside himself. This occasioned him to publish to his congregation and leave in writing the account I enclose to you. I had the paper from which this is copied from his only son with whom it was left. The account is doubtless true, for Jonathan Wells, Esq. who was in the fight, and lived afterward at Deerfield, and was intimately acquainted with the Indians after the war, did himself inform me that the Indians told him that after the fall fight that a little man with a black coat and without any hat, came towards them, but they were afraid and ran from them [him?] thinking it was the Englishman's God "XtC

Here follows the document.

desires

Hope Atterton, this congregation and all
 people that shall hear of the Lord's dealings with him,
 to praise and give thanks to God for a series of re-
 markable deliverances wrought for him. The passages
 of divine providence (being considered together) make
 up a complete temporal salvation. I have passed through
 the valley of the shadow of death, and both the rod and
 staff of God delivered me. A particular relation of extreme
 sufferings that I have undergone, and signal escapes that
 the Lord hath made way for, I make openly, that glory
 may be given to him, for his works have been wonderful
 in themselves, and marvellous in mine eyes; and will
 be so in the eyes of all whose hearts are prepared to believe
 what I shall relate. In the morning (May, 1676) that followed
 the night in which I went out against the enemy with
 others, I was in imminent danger through an instru-
 ment of death. A gun was discharged against me
 at a small distance; The Lord diverted the bullet
 so that no harm was done me. When I separated
 from the army none pursued after me, as if God
 had given the natives a charge, saying, let him
 alone, he shall have his life for a prey. The night

following I wandered up and down among
 the dwelling places of our enemies; but none of
 them espied me. Sleep fell upon their eyes and
 slumbering upon their eyelids. Their dogs moved
 not their tongues. The next day I was encompassed
 with enemies unto whom I rendered myself a
 captive. The Providence of God seemed to require me
 so to do. No way appeared to escape, and I had been
 a long time without food. They accepted not the
 tender which I made, when I spoke, they answered
 not, and when I moved toward them, they moved
 away from me. I expected they would lay hands upon
 me, but they did not. Understanding that this seems
 strange and incredible to some, I have considered
 whether I was not deceived; and after consideration
 of all things, I cannot find sufficient ground to
 alter my thoughts. If any have reason to judge
 otherwise than myself, who am less than the least
 in the Kingdom of God, I desire them to intimate
 what their reason is. When I have mused, that
 which hath cast my thoughts according to the
 report I first made is that it tends to the

glory of God in no small measure. If it were so, as I believe it was, that I was encompassed with cruel and unmerciful enemies; and they were restrained by the hand of God from doing the least injury to me, this evidenceth that the Most High ruleth in the kingdom of men, and doth whatsoever pleaseth him among them. Enemies cannot do what they will, but are suborint to overruling providence of God. God always can, and sometimes he will not count it unto the wrath of man.

On the same day which was the last day of the week, not long before the sun did set, I declared with submission that I would go to the indian habitations. I spake such language as I thought they understood. Accordingly I endeavored; but God, whose thoughts were higher than my thoughts, prevented me by his good providence. I was carried beside the path I intended to walk in, and brought to the sides of the great river, which was a good guide unto me. The most observable passage of providence was on the Sabbath day morning. Having entered upon a plain, I saw two or three spies, who I at first ^{thought} had a glance upon

me. Wherefore I turned aside and lay down. They climbed ^{up into} a tree to spit. Then my soul secretly begged of God that he would put it into their hearts to go away. I waited patiently, and it was not long ere they went away. Then I took that course which I thought best according to the wisdom that God had given me.

Two things I must not pass over that are matters of thanksgiving unto God: the first is, that when my strength was far spent, I passed through deep waters and they overflowed me not, according to those gracious words of Isa. 43-2. The second is that I subsisted the space of three days and a part of a fourth without ordinary food. I thought upon these words, 'Man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord'.

I think it not too much to say that should you and I be silent and not set forth the praises of God through Jesus Christ, that the stones and beams of our houses would sing hallelujah.

I am not conscious to myself that

I have exceeded in speech. If I have spoken
 beyond what is convenient, I know it not. I
 leave these lines as an orphan, and shall rejoice
 to hear that it finds foster fathers and mothers.
 However it fare among men, yet if it find ac-
 ceptance with God two Christ Jews, I shall have
 cause to be abundantly satisfied. God's providence
 hath been so wonderful toward me, not because
 I have more wisdom than others (1 Cor. 2. 30) nor
 because I am more righteous than others, but
 because it so pleased God.

H. A.

Stafford May 24, 1676

The advance of the little army toward Turner's Falls was
 made Thursday night May 18, 1676, the attack upon the Indians at
 day-break the next morning. Mr. Atterton reached Hadley
 about noon on Monday, May 22. He did not seem to
 recover from the exposure and excitement of three or four days
 and died in a little more than a year June 8, 1677.
 In 1679 Mrs. Atterton gave the town a release from all its
 indebtedness to her late husband, Hope Atterton.

At a town meeting July xxxx (probably 1677) the town by a general vote have manifested that they are desirous that Mr. Wise shall have a call to settle amongst us in the work of the ministry; and farther, that they will allow him as to his temporal maintenance sixty pounds per year and sufficient wood for his firing so long as he continues in the work of the ministry amongst us; as also they will give him the house and lot that is now in the town's hands, together with the whole hundred pound allotment, this to be his and his heirs and successors forever: provided he continue in the work of the ministry amongst us till his death; but if he shall see cause and do remove from us before his death, then to resign the house and allotment; and farther the town hath chosen xxxx to acquaint Mr. Wise with the town's desire and proposition.

At a town meeting July 11. 1678. the town by a unanimous vote did manifest their earnest desires that Mr. Wise would settle amongst us in the work of the ministry, and therefore have chosen xxxx to acquaint Mr. Wise with the town's desire.

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Mr Wise's reply.

Loving Friends. If you find yourselves bound in conscience to do your utmost for the building of God's house amongst you, if you can find in your hearts to grant me these two particulars—

1. That you would condescend to entertain 16, 12, or at least ten men out of your common or appropriated lands, two or three men godly and wise, fit for more public service. the rest men ordinary and of good report—

2. That you would make my living comfortable corresponding with my desires, which I hope you will find neither irrational nor burdensome. I say, grant me these two things, and during your pleasure I shall yield myself to be (if I may) an unwearied servant to your souls, and as a farther bond in God's time to take office amongst you. So leaving you to the care of God and the conduct of divine wisdom, I rest and remain your friend and servant, begging the continuance of your prayers for

John Wise

This 7th, 2. 79

At a town meeting 21.4. 1879, the town hath chosen as a committee xxxx to go and acquaint Mr. Wise with what the town hath done in reference to his settlement amongst us in a writing bearing date 7.2.79. which is that the town hath, upon condition that Mr. Wise settle amongst us in the work of the ministry, granted to make accommodations for ten men as good as we are able out of our common lands; and also several men have granted to give out of their appropriated parcels, upon the condition aforesaid, to the value of 130 acres and upwards.

At a town meeting in Hatfield July 24 1879, the town hath ~~examined~~ chosen and improved Theophilus Tracy and Joseph Belknap of Boston as our agents to receive an answer from Mr. Wise in our behalf xxxx and if they find his answer to be negative, then they are desired and empowered to enquire after a minister for us, and if they can hear of one suitable for us, to send us word.

At a town meeting in Hatfield 10th of Nov. 1679
the town hath manifested that they are desirous Mr
Chauncy shall have a call to come and preach amongst
us for the term of a year or less, as he and the town shall
agree, in order to settlement, if it shall please God to
incline the hearts of Mr. Chauncy, and the inhabitants
to close with each other; and further that the town
will allow him as to his temporal maintenance
sixty pound per year and the use of the town house and
an allotment; and they have chosen and improped
xxxx to acquaint Mr. Chauncy with the towns desire.

At a town meeting in Hatfield Feb. 24, 1679-80
the town hath manifested by a general vote that
they were willing and desirous that Mr. Chauncy
shall have a call to settle in the work of the
ministry amongst us; and as to his temporal
maintenance they will allow him sixty pounds
per year, and sufficient wood for his firing so
long as he continues in the work of the ministry
amongst us; as also they will give him the house and
house lot he is now in and upon together with all

the allotment belonging to it to be his, his heirs and successors forever; provided xxx etc. etc. and the town hath chosen the Select Men together with John Coleman to acquaint Mr. Chauncy with the towns desire and proposal.

In 1680 several votes were passed by the town, apparently to make the towns proposals to Mr. Chauncy more acceptable to him. They pertained to his firewood, homestead, and meadow allotment.

May 6, 1681. The town hath improved Thomas Meekins, Edward Church and Samuel Dickinson to speak with Mr. Wise and treat with him in reference to his coming and settling in the work of the ministry amongst us, and to return his answer to the town, the town being willing to allow as to his temporal maintenance as formerly in proposition made to him.

In 1681 and in 1682 negotiations were carried on between the town and Mr. Chauncy with reference to his settlement and at a

¹⁰ Town meeting in Hatfield August 21, 1682. The town hath ~~noted~~ agreed, if Mr. Chauncy will settle in the work of the ministry amongst us, they will allow him sixty pound per year during his work in the ministry, and also allow him firewood sufficient for his warming" and some other perquisites. Various rates of sixty pounds each were laid for Mr. Chauncy's salary, and he was installed in 1683, and died Nov. 5, 1685, and a rate was laid to discharge his funeral expenses.

At a town meeting in Hatfield, Nov. 11, 1688 the Church and the Town hath agreed to send into the Bay for the procuring of a minister as speedily as may be, and have chosen Samuel Belden sen. and Eliasz Trany for the church and town as messengers from both to advise with the elders there, and accordingly to ——— and if they can, to procure a minister to come as speedily as may be, (and that if the church, town and he do so agree) in order to settlement in the town and for his yearly salary before settlement

they will allow sixty pound per year; and if he do settle in office then the town will allow him according as his need shall require and the town be capable, provided it exceed not eighty pound.

Dec. 7, 1685 the town granted a rate to defray Mr. Chasney's salary, also one to defray the minister's salary (Mr. Williams) and at a meeting Feb. 15, 1685-86 "granted that if any person do see cause to pay their proportion of the $2\frac{1}{2}$ rate to defray Mr. Williams' salary in money, such persons shall have liberty to do so."

At the same meeting the town "improvd" a Committee "to go down into the Bay with Mr. Williams the beginning of March" etc and to treat with him about his returning, and to bring the town his answer. At the same meeting the town manifested its willingness that Mr. Williams should settle in office in this town, and granted a rate of $7\frac{1}{2}$ to defray the minister's salary.

Mr. Williams was ordained in 1686.

After Mr. Williams' ordination for several years there does not appear much in the town records of interest to the church. The salary of the pastor was regularly voted year by year.

In 1699 action was taken upon a new meeting house and there were votes with reference to glass for it and for adapting the old pulpit to the new house, but the new house was not built.

In 1704 "The town voted to build a pair of stairs from the cross-beam up to the next floor in the meeting house."

In 1706 a Committee was chosen to repair and keep in repair the meeting house.

March 7 1708 Voted and granted to the Rev William Williams for his salary yearly sixty pounds in current money, that is to say, so long as we are held under difficulties by the war with the heathen. sd sum of sixty pounds of money to be levied on all the inhabitants' estates of Hatfield according to the rate for raising sums of money to defray other town charges.

May 5 1709, Voted by the town that whereas many in the town have no seats at all

in the meeting house and are therewith
much dissatisfied, thereby rendering the
seating of the meeting house again requisite -
The town unanimously agree that they will
seat the meeting house over again.

Voted by the town that they choose x x x x
for a committee to seat the meeting house
and appoint to every man their seats where
they shall sit, and for a rule to go by, it
shall be of age, estates, and places of least

1709 it was voted by the town
that they give liberty to any of the inhabitants
who will at their own charges, make two
tiers of pews in the meeting house where the
two short seats are between the south and
north door and the stairs to be to their use
and convenience.

1710. Voted by the town that the
late seating of the ~~meeting~~ house shall be null
and void and that all persons return to
their former seats. Voted that they will seat
the meeting house anew, and chose a committee for it.

Voted by the town that they will make two tiers of pews where the flank seats are next the present pews and that those pews be forthwith made at the town's charge.

1710,, Voted by the town that they disannul the vote about building two tiers of pews in the meeting house

Voted to confirm the old Committee chosen for the seating of the meeting house and that they go about said work.

1711-12 Voted that they will seat the meeting house over new, and that the Committee shall continue seaters, and to make alterations as they shall in their sound judgment think meet from time to time till others be chosen for said service.

Same date. Voted that they value and esteem the last seat in the front gallery equal with the fourth seat in the body; the ^{flank} fore side seat below, equal or between the fourth and fifth seat in the body; and the fore side seat in the gallery, the upper tier equal with the sixth seat in the body. The women's little pew next the pulpit, higher than the other women's pew, the other lower pew, lower than the fore seat in the body.

March 2, 1718-19

Ordered by the town that they will
reseat the meeting house again, also that they
choose a new committee of five men to seat
the meeting house anew, to be chosen by papers;
also that the two flank seats, sitting on the
lower pew use the room used women's
sides be turned into two tiers of pews at
town charge.

In 1719 Liberty was granted Andrew
Williams to make a pew at his own charge for
the use of his family, also the same liberty
was given to Capt. Henry Dwight, Ensign Edward Per-
teridge and Thomas Hastings to build a pew for themselves
and families, also voted another vacating
of the meeting house.

In the unsettled financial state of the
congregation, the pastor's salary was raised year by year,
and as "the bills of credit" in which he was
paid did not always yield what was expected
additional grants were often made to make
good a deficiency, with the proviso attached-

that he should "give a general acquittance for his past salary"

In 1733 permission was given to three young men to "build a pew over the mens stairs" also to several young maids to build a pew over the womens stairs" also a vote to seat the meeting house anew, "according to age, estate and qualifications" also a comparative estimate of the "dignity" of various seats.

At a meeting March 3 1734-5 a request from several young men and maids for permission to build a pew in the front gallery, after reference to a committee was refused

Dec 1. 1735 The town voted Rev. Mr. Williams twelve pounds to make up his salary for 1734, and also "that when the aforesaid twelve pounds is raised in the town, the town clerk shall take and pay the same to the Rev. Mr. Williams, and the Select Men are hereby directed to go with the Clerk at the same time and take a general acquittance of Mr. Williams for his past services.

Feb. 1787-8. Voted that Mr. John Dickinson
 Dea. Dickinson and Richard Belling be a committee
 to treat with the Rev Mr. Williams respecting the
 towns getting some assistance for him in the
 work of the Ministry.

Whereas the town in this meeting has proposed
 to get some assistance for the Rev. Mr. Williams
 Williams in the work of the ministry and have
 also sent a committee to him this day to know
 his mind in that affair, who have reported
 to the meeting that Mr. Williams desires
 assistance at least one half of the time;
 and further he proposes, in case the town
 provide assistance for him one half of the
 time then he will abate one half of his
 salary, and so in proportion as he has
 assistance for more or less time. In case the
 town will grant him the use of the parsonage
 land and his wood according to his
 bargain or contract during the time
 of his natural life

Voted that they do accept of the said proposal

of the said Rev. William Williams, and that they will take speedy care to get him some suitable assistance according to his desire, and that he shall have the use of the parsonage or ministry land in said town, and such quantity of wood from time to time as he shall stand in need of during the time of his natural life.

Voted also that there be a committee speedily to take the best advice they can in order to get some suitable person to assist the Rev Mr William Williams in the work of the ministry and make application to such person in order therefor.

In 1738 a Mr Jonathan Barber preached twice assisting Mr Williams, and in December of that year both the church and the town gave Mr Barber a call, but he did not accept it, and early in next year Feb 5. 1738-9 the town voted "that the committee chosen in March last to get assistance for Mr Williams be continued in sd service and to attend to such instructions as the town shall give them. ~~also~~

Voted That the said Committee first make application to Mr. Timothy Woodbridge, one of the tutors in the college at New Haven, to assist Rev. Mr. Williams in the work of the ministry.

Voted That the said Committee, in case they cannot obtain the said Mr. Woodbridge, have power upon good advice, to make application to any other person or persons to assist Mr. Williams as aforesaid.

June 15, 1784

At a legal town meeting, voted by the inhabitants of the town that they do concur with the Church x x x x and do elect Mr. Timothy Woodbridge to be the minister of the town, and for his encouragement to settle; x x x x that they do and will give ~~xxxx~~ the town lot so called x x x to be to him his heirs and assigns forever, and also 300 pounds in bills of public credit x x x x provided he actually settle and continue in the work of the ministry during the term of his natural life, x x x and so long as he is colleague with our ^{present} Rev. Pastor Mr. Williams, and

he shall carry on but one half of the work. xxx, they will give him 140 pounds in bills of public credit per annum; and when the whole work xxx shall devolve upon him xxx they will give him annually the sum of 42 pounds in silver money at 6 shillings and 8 pence per ounce, xxx and after the decease of our present Reverend pastor, do allow him the use of the ministry or sequestered land xxx and do find him his firewood.

At a meeting held June 19, 1739, the Committee previously appointed "to wait upon Mr. Woodbridge" reported "that Mr. Woodbridge did not object to the proposals of the town except as to the equality and sufficiency of the sum of 42 pounds for his support: that unless the town see fit to make an addition he thinks it not for decency to take them into further consideration."

The town voted "to give Mr. Woodbridge after the decease of our present Rev. pastor, in addition, the sum of fifty shillings, annually in silver money, provided he will accept his pay in grain or pork, if the

town to desire to pay it in the same."

In Mr Woodbridges reply he says —
 "As to the terms of settlement and support during the lifetime of your present Rector I do not object to the same. But as to the support you offer me after the decease of your present pastor it is not wholly agreeable to me. I mean the species in which you propose to pay it in. x x x x

Yet considering the difficulties as to a medium of trade and heavy taxes for a few years to come, I am content, if I do settle x x x to accept it in the species you propose to pay till 1745. if the 44 pounds and 10 shilling in silver money at six shilling and eight pence per ounce shall become my due according to your proposals. x x x x x x

If after the full of the salary you offer now takes place it should prove insufficient for my support, and my necessities or circumstances should require more, then I shall expect that you shall make such further ^{necessary} additions to it as

my necessities or circumstances from time to time shall call for.

This last item, though the town voted to accept Mr. Woodbridge's proposal, was a "grievance to sundry persons", and they desired him "to retract the same". and his answer follows.

To the town of Yaffield.

Gentlemen

You having by your committee made known to me your desire that I should relinquish my right to a certain vote you passed wherein you obliged yourselves to make further addition to my stated salary as my circumstances should require, and your abilities should allow, because some suppose that the consequences of such an obligation might prove unhappy both to you and me, in that it might be improved by me to make demands upon the town that were unreasonable, and upon their non-compliance, the next step would be a

complaint to the Court which might
 diminish our affections one from another,
 and thereby hinder my usefulness among
 you, for the removal therefore of this ob-
 jection, I am willing not to insist upon
 it, and am contented let that vote stand.
 But in case such a time should happen
 in which I shall want a further addition to my
 salary, I don't mean by my foregoing this vote
 to lay myself under any disadvantage in making
 application to the town for an addition if such
 a time should happen, but that there we may
 come into some mutual agreement respect-
 ing it, which I suppose to be what all are
 willing to comply with.

Timothy Woodbridge

Hatfield, Oct. 16, 1739

After further correspondence with
 reference to the time of ordination and a committee
 for that purpose, Mr. Woodbridge was ordained

Nov. 14, 1739.

Mr. Williams died Aug. 31, 1741 in less than two years after the ordination of Mr. Woodbridge, but the records give us no hint as to how much of that time Mr. Williams was laid aside from preaching, until it is found in the following vote, Dec. 6 1741.

"The town directed the select men to go to the Executor of Rev. Mr. Williams and take an account of what is due him from the town; also to Rev. Mr. Woodbridge and agree with him for his service in the ministry from March 1st. last year to March 1st. next year. and voted that there be 300 books printed of the Rev. Mr. Edwards's sermon preached at the funeral of Rev. Mr. William Williams deceased" and raised a committee to attend to the matter, and at a meeting held March 1, 1741-2 directed the aforesaid committee to distribute the books as follows - viz. "to each family or household in the town, one book. Each ordained minister in the county, one book. Such a number to the Rev. Mr. Edwards, who preached the sermon, as is usual in such cases, and a convenient ^{number} to the relations of said deceased, and

the remainder to be sold at 1/6 "

"Dec. 6, 1742. granted to ~~xxxx~~ the privilege of building a pew at the lower part of the meeting house for which purpose they grant them one half of the two hindermost seats in the meeting house on the north side of the meeting house.

also upon petition of ~~xxxxxx~~ setting forth that they had no seat in the meeting house suitable to their circumstances, granted to the said persons one half of the two hindermost seats in the meeting house on the north side, and that they have the privilege of building a pew there at their own charge."

In the unsettled state of the county and of the currency the town made arrangements yearly year for Mr. Woodbridge's salary, taking care that the pay in "bills of public credit", in "old tenor" or "new tenor" should not fall below the stipulated salary, also for his firewood and discussed the question of repairing the old meeting house or of building a new one, and in March 12, 1743, 34. "The question was posed whether the

Town will now proceed to make any preparation for the building a new house for the worship of God in the town - It passed in the negative."

March 29. 1744 the town "appointed a committee to repair the meeting house, so effectually underpin it that, in their judgement, it will be prevented from spreading for the future, also voted that they will repair the turret, and thereupon the question of any further repairs, passed in the negative."

At the adjourned meeting the next day the town reconsidered the vote as to underpinning the meeting house, and the question of more general repairs passed in the negative. The question of proceeding now to prepare for a new meeting house, also "passed in the negative."

At a legal town meeting Dec. 3. 1744
Voted by the town that they will build a pew at the cost of the town, for Rev. Mr. Woodbridge, taking one half of the two hind seats, and that the Select Men take care that the same be erected and made forthwith". Voted to regulate the seating in the meeting house.

April 21, 1746, "Voted that the place for
 siting the new meeting house shall be
 where the old school house did stand - viz -
 the center of the new meeting house
 as to North and South shall be where the center
 of the old school-house was."

"Voted that they will build a meeting house
 for the public worship of God for the use of the
 inhabitants of the town."

Raised a committee to report on present
 repairs of the meeting house necessary
 and in a fortnight voted to reconsider
 the vote to build a new meeting house and
 the subject was then dropped.

Dec. 5, 1748 after voting 26, 105 old timer
 to make up last years deficiencies to Mr. Woodbridge,
 "Voted that there be allowed and paid out of
 the town treasury to Rev. Mr. Woodbridge the sum
 of 150 in addition to his salary in con-
 sideration of the extraordinary care
 in the necessities of life."

Feb. 2, 1748-9. "Voted that the house proposed to be built for the public worship of God shall be set south of the present meeting house and as near to the corner as conveniently may be."

Voted that they will build a new meeting house to be erected and finished in such a convenient time as the town shall hereafter agree, and raise a committee to provide materials.

March 6, 1748-9 "Voted that the house shall be 58 feet in length, 45 in breadth, with a suitable steeple adjoining at the north end."

Dec 4, 1749 Voted that they will raise upon polls and estate the sum of 4000 pounds old tenor to be employed in building the new meeting house.

March 5, 1750, "Voted that the committee for building the new meeting house shall with all convenient speed provide for the erecting and setting up a new meeting house."

March 24, 1750. "Voted that the place for setting the new meeting house shall be the place where the old school-house stood" and the

committee raised to view the ground and make report" reported "that the center thereof as to North and South should be 5500 17 feet north of the dividing line between Col. Williams's and Mr. Woodbridge's house lots." "Voted that the west side of the house should be set 28 feet from the west side of the town street."

After long continued disagreement relative to the site of the new house, early in June 1750 the town "voted that they would choose a committee of judicious disinterested persons in the neighboring towns to consider of and fix a place, and chose Increase Clark, Thomas Burt, Stephen Wright, Noah Wright and Jos. Bascom of Northampton" and when their report was read in town meeting "it was accepted only so far as it respected the setting of the house as to North and South."

June 8, 1750

"The town voted that the south end of the new meeting house should square with the south end of the present house and

that the house be set 3 feet further east than the present house.

Voted that the meetinghouse Committee provide and charge to the town a barrel of rum and so much sugar and beer as may be given by their direction to such persons as may come from neighboring towns as spectators, when the new meeting house shall be raised."

"Dec. 5, 1750 - Voted by the town that they will completely finish the meeting house the next summer, also that the select men raise a rate of 150 pounds lawful money for finishing the meetinghouse, and that it be paid into the treasury by the last of May next.

Sept. 21, 1752. "The committee chosen in March last to regulate persons sitting in the meeting house reported, and the town voted to accept and confirm the same and that it be filed with the Town Clerk."

Some alterations in the seating were made and March 10, 1753 - Chose a committee to settle and adjust accounts with the Committee that built the meeting house.

Dec. 22, 1753. Application being made by Dea. Belding for a suitable seat in the meeting house for the person with whom he proposed soon to intermarry, Voted that the select men be directed to provide one accordingly.

April 11, 1758.

" Mr. Woodbridge having sought consent that he might go as Chaplain in the Expedition against Canada, Voted in the affirmative, *Armines contradicente*"

In 1759 it was voted "that the two hired seats in the body of the meeting house both on the men and women's sides be formed into pews at the charge of the town."

1763. As these pews were added in the rear of pews already existing the town voted "that the persons sitting in the pews adjoining to the new pews, have liberty, at their own charge, to remove the doors from the back of said pews to the isles."

There was oft recurring trouble with the "agrivoid" on account of the seating and committees were appointed to consider the matter and March 30, 1763 "a pew was assigned to the Hon. Col. Williams and his family," and the seating committee made a report which was accepted "so far as respected the placing of Mrs. Martha Partridge, Oliver Partridge, his wife and daughters in a pew by themselves," but the question of accepting the report of the committee "passed in the negative"

"Then on a motion
Voted that Seth Graves, John Church and David Billings be removed to the fore seat front gallery women's side; that John Smith be removed to the pew where Abel Wait was placed, and he where Daniel Dickinson Jr. was placed, and David Dickinson Jun. to where John Smith was placed" and with the above alterations the report was accepted.

May 23. A committee was appointed to supply the
1770th pulpit

Mr. Woodbridge died June 3, 1770.

Dec. 3 1770. The town voted an allowance to Mr. Woodbridge when for his salary to the time of his death; also to Mrs. Woodbridge for the voluntary supply of the pulpit by neighboring ministers.

At a town meeting Jan 2, 1772 in Hatfield - Voted by the inhabitants of said town that they do concur with the church in their choice and do choose Mr. Joseph Agmon to be the minister of this town; and for his encouragement to settle in the work of the ministry they will give him the sum of 200 pounds lawful money, 100 pounds to be paid the first day of June next, 100 the first day of June 1773; and that they will give him annually the sum of 80 pounds lawful money as a salary, also the use of the lands called the ministry or sequestered lands, and from time to time such quantity of firewood as he shall want.

Mr. Lyman's reply

Katfield. Feb. 6 1772.

To the members of the church of Christ
in Katfield and other inhabitants of the
Town of Katfield.

Brethren & Friends!

Whereas your Committee in town
meeting appointed the end of Jan^y last have
presented me with a copy of the vote in
said meeting, whereby the inhabitants of
the town concur with the vote of the
church making choice of me as their minister
and have likewise presented me with the votes
of the town granting 200 pounds lawful
money as an encouragement for me
to settle in the ministry in the town;
also the sum of 80 pounds lawful money
as a salary, together with the use and im-
provement of the lands in the town called
the ministry or sequestered lands; as also
such quantity of fire ^{wood} as shall from time
be necessary for me while I continue

to be the minister of the town: I have taken the aforesaid votes into serious consideration, and have carefully consulted and advised thereupon and have determined to comply with the aforesaid choice of the church and concurring desire of the town, as also to accept of the aforesaid proposals of the town for a settlement and a salary.

Now as you, Gentlemen, will readily suppose that I am unacquainted with what may be necessary for the support and maintenance of myself and a family should I have one, I shall expect you will make such additions as shall be reasonable and as the town's ability will admit and my necessities shall require.

I am, Gentlemen your Brother in the faith of the gospel

Joseph Lyman.

A committee was appointed to make suitable provision in the towns behalf for Mr. Lyman's ordination and he was ordained March 4 1782.



